A Glimpse into the Life and Services of

Huzoor Hujjatul Islam

رضی اللہ عنہ

Waris e Uloom e Alahazrat, Nabirah e Hujjat ul Islam, Janasheen e Mufti e Azam Hind, Jigar Gosha e Mufassir e Azam Hind, Shaikh ul Islam Wal Muslimeen, Qazi ul Quzzat, Taj ush Shariah Mufti

Muhammad Akhtar Raza Khan

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A Glimpse into the Life and Services of

Huzoor

Hujjatul Islam

Hazrat Haamid Raza Khan

Qaadiri Barakaati رضي الله عنه

Compiled Through The Blessings of
Ghaus ul Waqt Huzoor Mufti e Azam Hind

By A Humble Servant of Allah
Muhammad Afthab Cassim Al Qaadiri
Razvi Noori

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Dedication

I Dedicate This Humble Effort To All the Blessed Khulafa and Students of Huzoor Hujjatul Islam رضي الله عنه especially to

Muhad'dith e Azam Pakistan Allama Sardaar Ahmed رضي الله عنه

&

Huzoor Mujahid e Millat, Hazrat Shah Habeebur Rahman رضي الله عنه

May Allah Bless Us All With Closeness To His Chosen Servants. Aameen

What reason is there to try and unite with those who spend their days and nights scheming to undermine the Ahle Sunnat, in order to increase the number of their deviant followers?

Remember! If these sects (deviants) were on Haq, then there would have been no need for them to leave the mainstream (Islam) and form their own Firqas (sects).

Huzoor Hujjatul Islam

Compiler's Note

All Praise is due to Almighty Allah, Durood and Salaams upon the Beloved Rasool ﷺ and upon his noble family and illustrious companions, and upon all the Ulama e Haq Ahle Sunnat wa Jama'at and upon all those who follow those who follow the path of righteousness.

Before you is a brief booklet on some glimpses into the life of Huzoor Hujjatul Islam Hazrat Haamid Raza Khan رضي الله عنه. This information was initially part of 'The Chain of Light'. We have made some minor additions and adjustments to this document to present it as an independent booklet on the life and works of Huzoor Hujjatul Islam رضي الله عنه. We present this booklet to you tonight the eve of the 17th of Jamadil Awwal 1437 co-inciding 27th February 2016.

I pray through the Wasila of Nabi Kareem Sall Allahu alaihi wa Sallam and through the blessings of the Awliyah and Masha'ikh, that Almighty Allah accepts this humble attempt and makes it a means of learning and positive change in the lives of the Muslims. Aameen

Sag e Mufti e Azam

Muhammad Afthab Cassim Qaadiri Razvi Noori

17th Jamadil Awwal 1437

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡم

يَاأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

Raeesul Ulama, Taajul Atqiya, Shaykh ul Muhaditheen, Huzoor Hujjatul Islam Hazrat Allama Maulana Haamid Raza Khan ﵁ is the fortieth Imam and Shaykh of the Silsila Aaliyah Qaadiriyah Barakaatiyah Razviyah Nooriyah.

His Name

According to the family tradition, he was given the name Muhammed during his Aqeeqa, the numerical value of which in Arabic numerals is nine two (92). His was affectionately known as Haamid Raza, and his title is Hujjatul Islam.

His Brief Lineage

Hujjatul Islam ﵁ is the son of the Mujaddid of the 14th Century, Aala Hazrat Ash Shah Imam Ahmed Raza Khan Qaadiri Barakaati ﵁, who is the son of Hazrat Allama Maulana Naqi Ali Khan ﵁, the son of Allama Maulana Raza Ali Khan ﵁.

His Education

He attained his knowledge at the feet of his blessed father, Sayyiduna Aala Hazrat Azeem ul Barkat ﵁. He attained proficiency in the fields of Hadith, Islamic Jurisprudence and Tafseer etc and graduated with distinctions at the tender age of nineteen.

His blessed father admired Huzoor Hujjatul Islam for his sincerity and dedication in acquiring knowledge of Deen. Aala Hazrat ﷵ loved him so dearly, that he said:

Hamidum min'ni Wa Ana Min Haamid
'Haamid is from me and I am from Haamid.'

Initiation into the Spiritual Order

Hujjatul Islam ﷵ was the mureed and Khalifa of Noorul Aarifeen Hazrat Sayyid Shah Abul Husain Ahmad e Noori ﷵ. His Spiritual Master was from amongst the grand Masha'ikh of Marahrah Mutahara. Hazrat Abul Husain Ahmad e Noori ﷵ had immense love for his beloved disciple and guided him with his rays of spiritualism along the path of mysticism. Hazrat Noori Mian ﷵ as he affectionately known was the mureed and Khalifa of Hazrat Sayyid Shah Aale Rasool Marahrwi ﷵ who was the Shaykh e Kaamil of Aala Hazrat Azeem ul Barkat ﷵ. He was also blessed with Khilaafat by Sayyiduna Aala Hazrat ﷵ.

His Features

Huzoor Hujjatul Islam ﷵ was a very handsome personality. He was very fair in complexion and his face glowed with the radiance of Imaan. All those who saw him could not compare him to others they had seen. He was regarded as one of the most beautiful personalities of his era. This is why he was also blessed with the title 'Hujjatul Islam' meaning 'The evidence of Islam', in other words, his blessed fact itself was the evidence of the truth of Islam. Today, his beloved grandson and Representative Huzoor Sayyidi Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari is said to hold his beauty and Radiance.

His Excellence

He is the eldest son of Alaa Hazrat Imam Ahmed Raza Khan ﷺ. He was the manifestation of his father in appearance, and at the same time, he was the true inheritor of his blessed father. His personality was a shining example of the truth of Islam. In addition to his inward spiritual beauty, Almighty Allah also blessed him with an amazing outer beauty as well. All those who saw Hujjatul Islam have said that never have they seen in their era such a handsome and beautiful personality.

Scores of non-Muslims accepted the pure religion of Islam simply by looking at his blessed face. The brilliance of his handsomeness was such, that anybody who saw him would say, 'This is the evidence of Islam (Hujjatul Islam)'. When Huzoor Hujjatul Islam ﷺ travelled to the Holy sacred cities of Makkatul Mukarramah and Madinatul Munaw'warah for the Hajj and Ziyaarah, he was blessed with meeting great scholars such as Hazrat Shaykh Sayyid Husain Dab'bagh ﷺ and Sayyidi Maaliki Turki ﷺ. After meeting Huzoor Hujjatul Islam ﷺ, both these learned scholars were deeply impressed. They were taken aback by his brilliance and eloquence. They said:

'From amongst the Learned and Talented Personalities in India, we have never met anybody who was more fluent and eloquent in the Arabic Language, than Hujjatul Islam.'

He was the combination of many inner spiritual qualities. He was not only a great scholar, but he was the best teacher of his time. He was famous for his lectures in the sciences of Hadith and Tafseer. He held a unique position in the command of the Arabic Language. He was an excellent poet and his poetry was pure and gentle.

His poems (Naats) were written in the deep love of the Beloved Rasool ﷺ. He served the Maslak e Ahle Sunnat and the Silsila e Aaliyah Qaadiriyah Barakaatiyah Razviyah with complete sincerity and humility. He spent his entire life in striving for the upliftment of the Muslim Ummah.

Some of His Blessed Habits

Huzoor Hujjatul Islam رضي الله عنه was a shining example of his pious predecessors and his illustrious forefathers. He possessed beautiful character and all good habits. He was a very pleasant and gentle person, and would always smile when speaking to people. His respect for the elders and love for children was one of his blessed qualities. He always lowered his gaze when in conversation, or when walking on the streets.

He spent most of his time in the recitation of Durood Shareef, and it was for this reason, that many had witnessed him recite Durood aloud even whilst he was asleep. Huzoor Hujjatul Islam رضي الله عنه, like his blessed father strongly opposed the British and their allies. He was always firm in his belief and never compromised his principles, which were based on the Quran and Hadith.

His Humility

Due to his humility, his dress reflected the same. Notwithstanding his status and knowledge, his lifestyle remained the epitome of simplicity. Even though he was a great scholar and the son of the Mujaddid of the century, he never showed any pride over his knowledge. He respected all the Ulama and Masha'ikh and humbled himself before them. His humility was another example of his exemplary character.

An example of his humility can be determined from the following statement of Hazrat Qutb e Madinah Shaykh Zia'ud'deen Madani ﷺ who was amongst the esteemed disciples and Khulafa of Aala Hazrat ﷺ. He says;

'Hujjatul Islam ﷺ was a very radiant and handsome personality. He was such a humble person, that when I would journey from Madinatul Munaw'warah to Bareilly Shareef, he would be such an admirable host, that he would even take a cloth and personally shine my shoes. He never allowed anyone else to serve me, and he would personally serve my meals to me. I have difficulty expressing the extent of his hospitality. When I would prepare to return for Madinah Shareef, he would humbly say, 'Please convey my Salutations at the Exalted Court of Sayyiduna Rasoolullah ﷺ, and pray that He invites me to the Holy City.''

'Ab to Madine Le Bula Ghumbad e Sabz De Dikha
Haamid o Mustafa Tere Hind Me He Ghulaam Do'

His Blessed Character

As we mentioned earlier, Huzoor Hujjatul Islam ﷺ was a very radiant personality. Likewise, his character was also admirable.

He was exemplary in every way, be it in appearance, habits, character, knowledge, piety, actions and in words. He was always generous and compassionate. Not only did those who knew him praise his character, but those who opposed him were also forced to accept the blessed nature of his character. Even though he was very gentle and kind, he displayed uncompromising firmness and strength against those who insulted Allah and His Rasool ﷺ.

For those who were true servants of Allah and His Rasool ﷺ, he was like a rose, which brings pleasure at all times, and for the enemy of Allah and His Rasool ﷺ he was a naked sword.

When Shab e Bara'at would approach Hujjatul Islam رضي الله عنه would ask for forgiveness and pardon from all those around him. He was so sincere in this, that he would even ask forgiveness from children, servants and his disciples by saying:

'If I have been the cause of any agony to you, then please forgive me, and if I owe anything to anybody, then please inform me.'

Huzoor Hujjatul Islam رضي الله عنه was an excellent example of Love for the sake of Allah and hate for the sake of Allah' and 'Be firm on the unbelievers and gentle towards your own'. He showed much love and gentleness towards his students and disciples, and every one of his mureeds felt that he was the most beloved amongst Huzoor Hujjatul Islam's mureeds.

Once he had just arrived home from a lengthy train journey and was still seated on the carriage, when a person who lived in Biharipur Bareilly arrived and mentioned that his elder brother was a mureed of Hazrat and was very ill and wished to see his Shaykh (Murshid). The person further mentioned to Huzoor Hujjatul Islam رضي الله عنه that he had come to Hazrat's home for many days and then left sadly when he was told that Hazrat was out on a journey and had not returned as yet.

When Hujjatul Islam رضي الله عنه heard this, he did not even get off the carriage, but summoned his younger son Hazrat Nu'mani Mian رضي الله عنه and asked him to remove the luggage. He then told him to inform those at home that he was on his way to visit a sick person.

With this, he immediately went to the home of his ailing mureed and comforted him in his time of ailment and need. Subhaan'Allah!

On another occasion, one of his mureeds who was a loyal disciple but was very ill-tempered had invited Hazrat to his home for a meal. Due to unforeseen circumstances, Huzoor Hujjatul Islam رضي الله عنه was delayed and reached the home of the mureed in Banaras, after quite some time. When this ill-tempered mureed realised that Hazrat had not arrived for his invitation, he became upset and locked the door of his home and left with his family. When Hazrat arrived, he noticed that the door of the house was locked and none was present there. Any other person would be annoyed at this type of behaviour of a mureed, but Huzoor Hujjatul Islam رضي الله عنه knew the disposition of his disciple and without even the slightest disappointment or anger, he returned home with a smile on his face. After sometime, when Huzoor Hujjatul Islam رضي الله عنه met this mureed, and the disciple showed his dissatisfaction, Huzoor Hujjatul Islam رضي الله عنه still spoke to him with love and humbly apologised for the inconvenience. The mureed on seeing the humility of his Shaykh immediately humbled himself before his Shaykh and showed more respect and love than ever before. Subhaan'Allah!

The above-mentioned incidents truly open up the chambers of the heart and soul, bringing freshness to our Imaan. Huzoor Hujjatul Islam رضي الله عنه loved both the young and the elderly dearly. He showed deep respect for the learned scholars as we have learnt from Qutb e Madinah رضي الله عنه. From amongst the Ulama, he had great respect for Hazrat Ashrafi Mian, Sadrul Afaadil Maulana Naeemudeen Muradabadi, and Huzoor Sadrush Shariah Maulana Amjad Ali Razvi, Sher Be she Ahle Sunnat Maulana Hashmat Ali Khan, and his son in law and Khalifa Maulana Taqadus Ali Khan.

He also had great respect for Huzoor Hafiz e Millat Hazrat Maulana Shah Abdul Aziz ﵁, who was the founder and Rector of Al Jami'atul Ashrafiyah Arabic University (Mubarakpur) and the student of Huzoor Sadrush Shariah Alaihir Rahma, and the Teacher of Huzoor Muhad'dith e Kabeer Allama Zia ul Mustafa Qaadiri Amjadi. It was on the invitation of Huzoor Hafiz e Millat ﵁ that Huzoor Hujjatul Islam ﵁ made his first visit to Al Jami'atul Ashrafiyah accompanied by his younger son Hazrat Nu'mani Mian ﵁ in 1334 Hijri.

His Piety and Firmness on Shariah

Huzoor Hujjatul Islam ﵁ was a very pious and Allah fearing personality. If he was not involved in propagation and other Deeni activities, he would spend his time in the Remembrance of Allah (Zikrullah) and in sending Durood and Salaams upon the Beloved Nabi ﷺ.

Once, Hujjatul Islam had to have an operation to his thumb and the Dr explained that he needed to take anaesthetic, but he refused and the operation was done without anaesthetic. Huzoor Hujjatul Islam ﵁ looked away and humbly said to the Dr, 'you do your work and I will do mine'. The Dr was amazed at Huzoor Hujjatul Islam's ﵁ words, and hesitantly commenced the operation, and after some time the Dr mentioned that he was done, and asked Huzoor Hujjatul Islam ﵁ how he had managed, and he said that it was by the blessing of Durood Shareef. The Dr was amazed that Huzoor Hujjatul Islam ﵁ did not even twitch during the operation. After the procedure, the doctor was completely impressed by the firmness and Taqwa (piety) of Huzoor Hujjatul Islam ﵁. Allahu Akbar!

After mentioning the above incident, I must re-iterate an incident which I personally witnessed and mentioned in another of my books. This incident which I will quote is proof of the fact that Huzoor Sayyidi Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari (Allah exalt his excellence) is the true example of his paternal grandfather Huzoor Hujjatul Islam ﷺ.

During his African Tour in 2015 Huzoor Taajush Shariah had taken ill one evening in Durban, and his eye began to bleed. There was bleeding from inside the eye at night. Three doctors saw Hazrat that night but the bleeding could not be stopped, and it continued until the morning. The doctors said that there was a need to consult an ophthalmologist, as Hazrat still had many countries to visit and they did not feel it was appropriate for Hazrat to fly with such a condition. However, that night it was not possible to get hold of any ophthalmologist. The following morning the bleeding had not subsided, so we tried to get an appointment with an ophthalmologist. We tried throughout the morning but we were not able to secure an appointment for the same day. It was important for Hazrat to be seen on the same day as he was travelling the following day to Mozambique. Finally, at around 12:45 brother Zaheer, who helps at Imam Mustafa Raza Research Centre, mentioned the name of a good Sunni Ophthalmologist to me, whom I also then remembered, since many years back. Our good friend Dr Sayed Mohammed called the ophthalmologist and explained the situation and also explained who Hazrat was. The Dr was very accommodating after hearing who Hazrat was, and asked us to come to his rooms. We took Hazrat there at around 13:30 and found that he already had many patients waiting to be seen.

The doctor after some time, saw us and then explained to us that the problem was that many years ago Hazrat had undergone an operation, and a buckle was put into Hazrat's eye. This buckle had now split in two, with one portion at the top and the other at the bottom, and this was causing injury to the eye, hence the bleeding. In the consulting room with Hazrat, was Haji Yunus Qureshi from Bombay and myself. The Dr mentioned that this was held by 7 stitches and he mentioned that we had a problem, as this needed to be operated and removed. He said that when Hazrat returns to Bombay the eye should be operated and the buckle removed. He said that he will use some drops in Hazrat's eye and clean it up, but the Dr also suggested that the operation should be done as soon as possible so as not to cause any further damage or complications. He also suggested that Hazrat's trip be shortened so that he can return to Bombay sooner and have this buckle removed. Haji Yunus was very stressed as we all were. The Dr asked us to wait a while whilst he used some drops to dilate the eye so that he could further examine the eye. Much time had passed and Hazrat started to become upset and in Jalaal. We initially thought that Hazrat was in Jalaal because of having to wait for so long, but Hazrat went on checking the time after every few minutes and became more uncomfortable. We tried to explain to Huzoor that the Dr has dilated the eye and that we needed to wait the required amount of time, and he has also used some drops to clear the eye, but Hazrat was still uncomfortable.

Hazrat then said that he is not worried about whether the Dr comes now or later, but he was upset because he had not as yet performed his Zuhr Salaah. There was still a lot of time left for Asr, but Hazrat insisted that he wished to pray his Zuhr. Allahu Akbar! He was going through discomfort of the eye, but he was not willing to delay his Namaaz without reason. Alhamdu Lillah, the staff of the Dr was very kind and accommodating and immediately arranged an area for Hazrat to perform Wudu, and one of the doctor's rooms was cleared so that Hazrat may perform his Zuhr Salaah there. We too performed our Zuhr in the same room. After Hazrat performed his Namaaz, the Jalaal had subsided. Hazrat was now very comfortable and not upset at all, and patiently waited for the Dr to return. Hazrat only mentioned that whatever needs to be done should be done before the time of the next Namaaz expires. The Dr returned and had a look at Hazrat's eye and said that he had a private theatre next door to his rooms, and that he would prefer taking Hazrat into theatre where he would attempt to remove one piece of the buckle, which is causing the discomfort, so that Hazrat is more comfortable and so that the bleeding can be controlled. He then again reminded us that on return the operation must be done in Bombay and the remaining buckle should be removed. Haji Yunus and I were allowed to enter the theatre with Hazrat. Hazrat was put on the operating table and the Dr explained to Hazrat what he would do. He then said he would inject around the eye to make the eye numb so that there is no pain and discomfort when removing the piece. Hazrat asked if it contained anything impure and if it did, then he did not want the injection. The Dr explained to Hazrat that it would be very painful, but Hazrat refused.

He said that he had used some drops in the eye which will help but the injection was needed. Hazrat refused and said he was not prepared to be put off to sleep or to be injected around the eye. When I heard this and saw this happening, I (Afthab Cassim) immediately thought of the incident of Hazrat's grandfather, Huzoor Hujjatul Islam Hazrat Haamid Raza Khan رضي الله عنه.

When the Dr said this to Huzoor Taajush Shariah, it was as if Hazrat was humbly saying exactly what his beloved grandfather said to the Dr 'you do your work and I will do mine'. There is however a vast different between the thumb and the eye. The eye is so much more delicate. Every person knows how it feels when we have a hair in our eye. How much of discomfort is felt, yet here the eye is to be operated without any anaesthetic. The Dr started to look at Hazrat's eye and then said that he will attempt to remove the entire buckle, in other words he was now attempting the operation which he initially suggested that Hazrat should have done on return to Bombay. The Dr finally removed a blood clot, seven stitches, and the entire buckle in just 13 minutes. The Doctor on completion of the procedure said, Huzoor I am done! Hazrat smiles and says, 'Well Done'. The Doctor asks, 'Are you well?' Hazrat replied, 'Very well'. The Dr looks at Haji Yunus and me and proclaims, 'I have never seen a bolder man in my life.' He could not understand how Hazrat did not even twitch for the entire operation, and I bear witness to this that I sat there amazed as the operation took place, and Huzoor Taajush Shariah did not twitch even once. I heard him continuously reciting Durood Shareef throughout the procedure.

Hazrat thereafter performed Wudu, read his Asr Salaah and we returned to the residence of the host in Durban. Hazrat took a shower and then 45 minutes to an hour later, after having had the operation, came to Lodge Grove Sunni Masjid and delivered a lecture. He then went to the residence of Brother Sayed Ismail (brother of Sayed Ebrahim) and thereafter came to my humble home for dinner. This was an amazing Karaamat of Huzoor Taajush Shariah. It makes me think how steadfast and dedicated Hazrat is, that even after this procedure, he went on to continue his evening as normal. Some mureeds accompanied us to the Dr and all of them where amazed when they saw Hazrat emerge after the operation, so well and normal. The fortunate ones with us on that day were, Maulana Aashiq Husayn of Bareilly Shareef who is Hazrat's official scribe, Haji Yunus Qureshi who is Hazrat's Khaadim from Bombay, Brother Sayyid Abdul Hameed of Durban, Brother Shiraz of Malawi, Brother Ahmed Sabir Sulaiman of Durban, Brother Zaheer Hussain of Durban, and my son Mohammed Abul Barkaat.

I have mentioned this incident to show how much alike in ways and steadfastness Huzoor Sayyidi Taajush Shariah is to his beloved grandfather Huzoor Hujjatul Islam رضي الله عنه.

Services Rendered

Huzoor Hujjatul Islam ﷺ was a great orator, an admirable teacher and a learned Aalim. His life was spent in serving the Deen of Almighty Allah by propagating Islam, defending the exalted Station of Prophethood and educating the Muslim masses in accordance with the pristine teachings of the Quran and the Hadith.

This was the real goal in his life. He purpose in life was the protection of Islam and Muslims. He passed from this mundane world, upholding the flag of Islam. He was a great teacher as he was taught by none other than his blessed father Imam Ahmed Raza Khan رضي الله عنه who was proud of his blessed son.

For the purpose of strengthening the Maslak e Ahle Sunnat Wa Jama'at, Huzoor Hujjatul Islam رضي الله عنه travelled length and breadth of his country teaching Muslims and instilling in them the obedience of Allah and His Rasool ﷺ. He openly debated and refuted the wahabis and all other deviant sects that were insulting Almighty Allah and His Rasool ﷺ.

He saved the Muslim masses from the destructive forces of dubious politicians, and during the Shudhi Tahreek (A movement of the unbelievers to convert unsuspecting Muslims to unbelievers), he strongly opposed this movement and strived for the protection of the Imaan of the Muslims.

Huzoor Hujjatul Islam As A Mufti

Huzoor Hujjatul Islam ﷺ was also a proficient Mufti. He studied and reached great heights in this science under the guidance of his beloved father Aala Hazrat Ash Shah Imam Ahmed Raza Khan ﷺ. For the sake of blessings I will present the synopsis of one Query which was sent to Huzoor Hujjatul Islam ﷺ and its answer;

The Query

What is the ruling of the Ulama e Deen in this issue; If one does not get (to read) his Fard (of Esha) with Jama'at, should he join the Jama'at for Witr or not? There is a Molvi Saab who says that even if you read your Fard alone, you should still join the Jama'at for Witr. Is it written in this manner in the Fatwa of Mufti Inaayat Ahmed? بینواوتوجروا

The Answer

If he reads the Fard alone, in other words if he neither performed it behind this Imam and nor did he perform it elsewhere in Jama'at, then he should not join the Jama'at for Witr.

It is in Ghuniya Sharah Muniya

'When the Fard is not performed behind the Imam, then it is reported from the A'ima e Karabeesi that, he should not join the Witr Jama'at.'

It is written in Tatar Khaniya that

'Allama Ali bin Ahmed was asked; should the one who performed his Esha and Taraweeh alone, perform his Witr with the Imam? He replied, No.'
It is in Quhsatani that

'If the Fard was not performed behind the Imam, then do not follow him in Witr.'

The Maulvi Saaheb must have seen the following text of Durr e Mukhtar and misunderstood it;

'If he did not read the Taraweeh with the Imam, or if he read it in some other Jama'at, then it is permissible to perform the Witr behind the Imam.'

Now in the above mentioned statement, the discussion is about reading Taraweeh with or without Jama'at, and this statement has nothing to do with whether the Esha was read with Jama'at or not. Actually (in the actual text), the author of Durr e Mukhtar has referred the pronoun in the word يصليها to the Taraweeh, hence making the point very clear. Now, if still you are not satisfied, then pick up Raddul Muhtar and you will see that after و لو لم يصليها أى التراويح بالامام it is stated in its explanation, 'In other words, when he has performed the Fard with the Imam'.

The text of Quhsatani and Tatar Khaniya which I have presented has clarified the issue and made the meaning very clear. However, if he has performed the Fard in some other Jama'at except this (current) Jama'at, then too he is permitted to perform Witr behind this Imam.

After this statement, Imam Shaami as a prevention mentions that,

'But it is advisable, that the statement of Quhsatani that the one who read alone should abstain from Namaaz with him. However, if he has performed the Fard with some other Jama'at, and then reads the Witr with him, then there is no objection to this.'

[Note here we are presenting the first part of the query of Huzoor Hujjatul Islam as it answers the query, and have omitted the second part as it is a discussion for the scholars]

His Political Insight and Support of the Truth

By being well informed regarding the political situation in his time, Huzoor Hujjatul Islam ﷺ became well versed with the schemes of the dubious politicians. He guided the Muslims out of the ruthlessness of the political arena. He was also prepared to challenge and refute all those so-called Ulama and Muslim Leaders who were using Islam as a bargaining tool to gain political success. He had no fear for any person no matter what his political standing was. Aala Hazrat Imam Ahmed Raza Khan رضي الله عنه had passed a fatwa against Maulana Abdul Baari Saaheb Farangi Mahali due to certain of his political manoeuvres and major errors. The very same Maulana Abdul Baari hosted a massive conference in Lucknow to protest against the actions of the Najdi Government that was bulldozing the Mazaars of the Sahaba of the Beloved Rasool ﷺ.

Huzoor Hujjatul Islam رضي الله عنه with accompanied by other learned Ulama, journeyed to Lucknow under the auspices of 'Jama'at e Raza e Mustafa'. On their arrival, they were given a hero's welcome by Maulana Abdul Baari and numerous other Ulama.

When Maulana Abdul Baari approached to shake the hand of Hujjatul Islam ﷺ, he pulled his hand back and said:

'For as long as my blessed father's Fatwa is applicable on you, and until you do not repent, I am not prepared to meet with you.'

Hazrat Maulana Abdul Baari Farangi Mahali (Rahmatullah Alaih) seeing the firmness of Hujjatul Islam ﷺ immediately repented sincerely at the hands of Hujjatul Islam ﷺ and said: 'Whether my dignity remains or not, I do not care. I repent in the fear of Almighty Allah, as I have to present myself in His Court. Let it be known, that whatever Imam Ahmed Raza Khan wrote is the truth and a fact.'

His Firmness and Fearlessness in Implementing Islamic Law

An official Conference (at Government level) was held in Lucknow concerning new laws that were to be gazetted by the Government concerning Muslim Marriages and Divorce. Hujjatul Islam ﷺ and Maulana Taqaddus Ali Khan (Alaihir Rahma) were representatives from Bareilly Shareef at this conference. Many shi'ite and najdi Molvis were also present at this conference. Shah Sulaiman (Chief Justice of the High Court of India) and the son-in-law of Maulana Abdul Baari Farangi Mahali, Janaab Abdul Waali were also amongst the representatives.

During the debate on the issues of Islamic Marriages and divorce, Hujjatul Islam uprooted all those with new ideas from their places, with his immense knowledge, wisdom and debating skills. After this debate, the decision in this matter was made based on the argument presented by Huzoor Hujjatul Islam ﷺ. Whenever faced with such situations, Huzoor

Hujjatul Islam always stood by the Laws of Shariah and never compromised the Teachings of the Shariah.

In 1935, a Conference was held in Muradabad to address the religious, social, political and financial position of the Muslims in India. Huzoor Hujjatul Islam ﵁ was appointed the Head of this conference. During this conference, he delivered a lecture explaining all of the above topics to the Muslims masses. This lecture inspired the Muslims to take a firm stand for the sake of Islam.

It must be known that when Huzoor Hujjatul Islam ﵁ went to the above mentioned conferences and meetings, he did not go there to sit on one platform with the deviants that where there, or to form any unity with them or form any joint body, but he went there as an independent to oppose them and prove their ideologies to be wrong. Never did he go in unity with any such people, and nor did he form any alliance with them, be it on a government or social level. He never sat on the same platform with them, or ate with them or even greeted them, as his aim was not to unite with them, but rather his aim was to oppose them. This is evident from his personal statements on these issues. This should be a lesson to those so-called Ulama and so-called Sunni organisations that form unity with the deviants to further their own benefits.

Eloquence and Command of Language

Huzoor Hujjatul Islam's ﵁ command of the Arabic language was worthy of praise and admiration. His Arabic was praised by both the Ulama of the Indo-Pak Subcontinent and Arabia. Once during the physical lifetime of Aala Hazrat ﵁, Huzoor Qutb e Madinah ﵁ presented a book written by himself on the Knowledge of Unseen (Ilm e Ghayb) to Huzoor Hujjatul Islam ﵁, so that he may write a foreword to the book. The foreword written by Hujjatul Islam ﵁ in the Arabic language was so well written that Qutb e Madinah ﵁ was astounded. Huzoor Hujjatul Islam ﵁ also wrote the translation and commentary of the world renowned Ad Daulat ul Makkiyah, which was written in eight hours by Aala Hazrat ﵁ on the topic of Ilme Ghaib.

Once, Hazrat Hujjatul Islam ﵁ had to go to Darul Uloom Mueeniyah in Ajmer Shareef as an examiner during the final examinations. Whilst in Ajmer Shareef, Hazrat Maulana Mueenud'deen Saahib Ajmeri (Rahmatullah Alaih) requested Huzoor Hujjatul Islam to write something concerning the Darul Uloom. Hazrat agreed and said that he knew three languages namely, Urdu Arabic and Persian, and that he would write in whatever language was necessary.

During this time, Maulana Mueenud'deen was not very well versed with the immense knowledge possessed by Hujjatul Islam, so he suggested light-heartedly that the article should be written in Arabic. Huzoor Hujjatul Islam ﵁ immediately wrote an article of numerous pages in the Arabic language, as the learned Maulana looked on.

After some time, Huzoor Hujjatul Islam رضي الله عنه handed the article over to the learned Maulana who perused through the document in amazement.

After Huzoor Hujjatul Islam رضي الله عنه handed over the article, he left. When Maulana Mueenud'deen sat down to translate the document, he found that the Arabic language in which the article was written was so eloquent and deep, that he could not understand many of the words used.

He had to search through advanced Arabic Dictionaries and books of the Arab Ulama to find the meanings to words used by Huzoor Hujjatul Islam رضي الله عنه in the article.

His Beauty Admired even by Non-Muslims and Others

Huzoor Hujjatul Islam رضي الله عنه as we mentioned earlier was the possessor of great beauty, and many travelled just to make Ziyaarah of his blessed face. It has been stated that he once went to a place called Gawalyaar. For as long as he stayed there, the King of Gawalyaar (a hindu) used to come daily to make Ziyaarah of the blessed face of Huzoor Hujjatul Islam رضي الله عنه. Once, Huzoor Hujjatul Islam رضي الله عنه arrived home from a journey. At the railway station was Ata'ullah Bukhari. On seeing Hujjatul Islam رضي الله عنه he enquired concerning him, and was informed by the people that this was Hujjatul Islam Maulana Shah Haamid Raza Khan رضي الله عنه who was the son and Successor of Aala Hazrat Imam Ahmed Raza Khan رضي الله عنه . Ata'ullah Bukhari then said: 'I have seen many Molvis, but I have seen none as handsome and bright as him.'

Hajj and Ziyaarat

Almighty Allah had blessed Huzoor Hujjatul Islam with the opportunity of visiting the Haramain Sharifain for the purpose of Hajj and Ziyaarah. He travelled for his first Hajj in 1323 (1905) with his blessed father Imam Ahmed Raza Khan ﷛. This was an eminent Hajj for him, and was a journey of much learning and experience. It was during this Hajj, that he put together 'Ad Daulat ul Makkiyah bil Maadatil Ghaibiya', which was written on this journey by Aala Hazrat ﷛. The most important part of this journey was Hujjatul Islam's ﷛ visit to the Exalted Court of his and our Beloved Master, The soul of the creation Hazrat Ahmad e Mujtaba Muhammed Mustafa ﷺ. He relished the opportunity to be present in the Court of Sayyiduna Rasoolullah ﷺ. Almighty Allah blessed Huzoor Hujjatul Islam ﷛ with his second Hajj in 1334 Hijri.

Hujjatul Islam's Visit to Pakistan

In 1925, Huzoor Hujjatul Islam ﷛ visited Pakistan, as a representative at the Annual Conference held under the Banner of 'Hizbul Ahnaaf'. During this visit, Hujjatul Islam ﷛ gave a challenge of Munaazara (debate) to the deobandis. At the very last moment, when the debate was about to commence, the deobandis made a lame excuse and refused to debate with Hujjatul Islam ﷛.

Huzoor Hujjatul Islam ﷛ also met with the poet and philosopher Dr Iqbal. When Hujjatul Islam ﷛ informed him of the corrupt and blasphemous beliefs of the deobandis, he was astonished and replied by saying:

'These are such blasphemous statements made by these people, why is the sky not falling on them. The sky should fall on such blasphemous (persons).'

It was during this journey, that a very important event took place. While Hujjatul Islam ﵁ was in Lahore, a young man who was at that time studying at an English school, would visit Hujjatul Islam ﵁ daily. Everybody else came to ask questions, or request Taweez etc. but this young man would come daily, sit silently and simply admire the radiant face of Hujjatul Islam ﵁.

When only a few days were left for Huzoor Hujjatul Islam ﵁ to return to India, he asked the young boy about his reason for coming to visit him daily and yet not requesting anything. The young man replied by saying that his only request was to accompany Huzoor Hujjatul Islam ﵁ back to India and become his student in attaining knowledge of Deen.

Huzoor Hujjatul Islam ﵁ on hearing the request of the youngster was very pleased and immediately agreed to take him with. This young man studied with great sincerity, respect and dedication at the feet of Huzoor Hujjatul Islam ﵁ and qualified with distinctions as an Aalim and Muhad'dith. This young boy grew up to be none other than the world renowned Muhad'dith e Azam Pakistan Allama Sardaar Ahmad (Alaihir Rahma) who later became the Leader of the Muslims in Lahore.

This was definitely the Karam of Huzoor Hujjatul Islam ﵁ on Muhadith e Azam Pakistan that led him to being one of the Greatest Scholars of Hadith in Pakistan.

Socio-Economic Services

Huzoor Hujjatul Islam ﷺ served the Muslim Ummah in many ways. He encouraged them to become self-sufficient and not remain labourers and slaves of the West. In 1925 he held a conference in Muradabad under the banner of 'All India Sunni Conference', in which he explained to the Muslims the importance of being self-sufficient. He delivered an inspiring lecture in which he pointed out the importance of Muslims strengthening their financial positions and removing themselves from dependency. A few excerpts from his lecture are being quoted below:

'Our only means of income today is as labourers or as public servants. The situation has become so bad, that even the Hindu Nawaabs do not employ Muslims anymore. As for jobs in government, our applications never seem to reach the proper authorities, and even if they do, it takes years to process, by which time; a person is soaked in debt. By the time he receives a job, his debts are so huge that the meagre government salary is not enough to pay off these debts. Even if he gets the job, then because of the large numbers of hindus in high positions, he is always being watched (and can be removed for a minor reason). We must realise that our incomes should not be confined to such jobs. We should learn different skills and gain expertise in various sciences. We should start businesses and factories, so that our socio-economic conditions may be fortified. Today all our certificates and diplomas are not accepted. We do not have the proper finances to educate our children. If we had some type of profession or trade, then today we would not have been dependant like the way we are. Today, if a person loses his job, he and his family are shattered, as he has no other means of dependable income. We should now completely forget the thought of labouring. Labouring has never given success to any nation in the world. Muslims should become

professionals and tradesman if they wish to gain economic and financial stability.'

The Shudhi Movement

This was a movement of the Hindus to convert unsuspecting Muslims to unbelievers, by using political and financial influence. It was during this time, that Huzoor Hujjatul Islam رضی اللہ عنہ protected the Imaan of the Muslims and saved thousands of Muslims from becoming Murtads. He informed the Muslims of the evil schemes of the kuf'far in the following words:

'The movement of converting the Muslims by the 'shudhi' is now not only in the main states, but they have now spread their false movement throughout the country. They are using their schemes in the entire India and are taking advantage of ignorant and unsuspecting Muslims. Huge groups of people are being destroyed and caught in their web of deceit. Muslims do not have many institutes and organisations to combat this corruption, and wherever there are organisations, then due to a lack of correspondence, they are either not well informed, or do not have the expertise to cope with this dangerous problem. Unless Ulama are summoned from other parts of the country to combat this problem in the affected areas, there will be no success. I already have experience in such situations, and it must be known that these movements of infidelity destroy the propagation work of Muslims. I have been to the affected areas, where thousands of rupees have been given to Muslims to sell their Imaan and they have been promised position and power. In such places, all that I could use were the words of the Beloveds, reminding Muslims of our Religion, and the fear of Allah. This seemed to be the only medicine for those with the illness of weak Imaan.

This method was so successful, that the Muslim youth that were being misled immediately repented and kicked away the promises of wealth and power given to them by the unbelievers, and became obedient to the Words of Allah and His Beloved Rasool ﷺ.'

Unity with Deviants

Concerning Unity with deviant groups, Huzoor Hujjatul Islam رضي الله عنه said:

'Whenever Sunnis decide to call for unity with others (non-Sunnis), they should first remember the disapproval from their own. What reason is there to try and unite with those who spend their days and nights scheming to undermine the Ahle Sunnat, in order to increase the number of their deviant followers? Our true brothers have never allowed such (false) movements to be successful. Remember! If these sects (deviants) were on Haq, then there would have been no need for them to leave the mainstream (Islam) and form their own Firqas (sects). An example of this is the newly formed Khilaafat committee, which used the front support of the Khilaafat movement to call for unity. Even in this Committee, there is a joint Union of the so-called Jami'atul Ulama, which is made up of a majority of wahabis, Ahle Hadith and ghayr muqallids. This forefront was only used to win the support of the Sunnis in the name of Unity, but it is the same group of people that are openly opposing the Beliefs of the Ahle Sunnah. I received a letter from Molvi Ahmad Mukhtar, who is the President of Jami'atul Ulama Bombay in which he writes that huge amounts of money have been collected from the Muslim community and with this, two hundred thousand copies of Taqwiyatul Imaan (this book

has been written by Isma'eel Dehlwi, who in it has made statements of blasphemy against the Holy Prophet Muhammed ﷺ) have been printed and distributed free. Now I ask, should we now join and unite with such deviant groups? It is definitely a means of destruction. It is with our own finances that our very Religion is being destroyed'

Importance of Education

Huzoor Hujjatul Islam رضي الله عنه had a profound feeling for the importance of knowledge. He spent much time encouraging students and parents alike, to acquire knowledge. He tried his utmost to explain the importance of education for females. He travelled throughout India trying to instil the importance of educating females in the hearts of the Muslim Ummah. His words were heeded and opened the doors of religious learning for many females throughout the country.

During his talk at the Muradabad Conference, he said: 'It is also of utmost importance, to have educational institutes for females. In addition to religious education, they should be taught simple home economics, such as dressmaking etc. that they would be able to do from their homes.

However in doing this, there must be strict adherence to the laws of Pardah (Proper Islamic dress code).'

His speech at the Muradabad Conference inspired the hearts of many. In reality what he did, was 'to gather the ocean into a jar', so that everybody understood the point that he was making in a simple fashion.

His Immense Love for Sayyiduna Rasoolullah ﷺ

Huzoor Hujjatul Islam ؓ loved the Beloved Nabi ﷺ dearly, and his every action was in accordance with the Sunnah of the Beloved Rasool ﷺ. Indeed how could he not be a true devotee, when he was groomed at the feet of The Greatest Devotee of His time, Sayyiduna Aala Hazrat ؓ. His Haaziri at Madinatul Munaw'warah was an important event in his life. His love for the Beloved Rasool ﷺ can be seen in his Naat which he wrote in Praise of Sayyiduna Rasoolullah ﷺ

Gunahgaro Ka Roze Mahshar Shafi-ul-anaam Hoga
Dulhan Shifa'at Banegi, Doolha Nabi Hoga

Para Hoo Me Unki Rah Guzar Me Pare Hi Rahne Se Kaam Hoga
Dil-o-jigar Farsh Raah Banenge Ye Deedae-e-ishq Khiraam Hoga

Unhi Ka Moo Sub Takenge Us Din Jo Wo Karenge Wo Kaam
Duhaa'i Sub Unki Dete Honge Unhi Kar Har Lub Pe Naam Hoga
Khuda Ki Marzi He Unki Marzi, He Unki Marzi Khuda Ki Marzi
Unhi Ki Marzi Ye Ho Raha He Unhi Ki Marzi Ye Kaam Hoga

Jidhar Khuda He Udhar Nabi He, Jidhar Nabi He Udhar Khuda He
Khudaayi Bhar Sub Idhar Phiregi Jidhar Wo Aali Maqaam Hoga

Ussi Tamana Me Dum Para He Yahi Sahaara He Zindagi Ka
Bula Lo Mujko Madina Sarwar Nahi to Jeena Haraam Hoga

Huzoor Roza Huwa Jo Haazir to Apni Saj Dhaj Ye Hogi Haamid
Khamida Sar Aankh Band Lub Par Mere Durood-o-salaam Hoga

In addition to all his other exceptional qualities, Huzoor Hujjatul Islam رضي الله عنه was a distinguished author of many books, which he wrote on many important topics. His immense knowledge can be gauged by perusing his books. Some of the more renowned books are listed below:

1. As Saarimur Rab'baani alaa Israaf Qaadiyani

2. Translation of Ad Daulat ul Makkiyah

3. Translation of Husaamul Haramain

4. Haashia Mulla Jalaal

5. Naatia Diwaan

6. Majmua Fatawa

His Karamaat

Huzoor Hujjatul Islam ﵁ was also a Saahib e Karaamat, meaning that he performed many miracles. His greatest Karaamat however, was his firmness on the Shariah and his adherence to the Sunnah of Nabi Muhammad ﷺ. A few of Hazrat's Karaamats are being quoted for the sake of attaining blessings.

Karaamat as a Teacher

Once, a few teachers from the Madrassah decided to resign. They thought that they were indispensable and that none would be able to teach in their absence. The Karaamat of Huzoor Hujjatul Islam ﵁ was that he taught all the students all the subjects, with even more insight than was given by any other teacher. The scheme of the teachers failed hopelessly and many more students enrolled at the Madrassah after becoming aware of the high level of education being attained by students under the tutorship of Huzoor Hujjatul Islam ﵁.

The Grave Is In the Incorrect Place

Haji Muhammad Isma'eel bin Haji Abdul Ghaf'faar Saahib reported that once Huzoor Hujjatul Islam ﵁ went to Madanpura. After Salaah, he was asked to make Faateha at the Mazaar of one of the Awliyah Allah whose Mazaar was on the Masjid property. Hazrat lifted his hands for Dua, and after a few moments moved back and said that the Grave in the Mazaar was not in its original place. The people were astounded and informed Hazrat that they had moved the spot of the actual grave slightly, due to the shortage of Saff space. Hazrat explained to them that this was improper, and that it should be rectified. Subhaan'Allah!

Removing Jins

Hazrat was blessed with the mystical power of removing Jin and Aaseb (evil spirits). Once while Hazrat was in Banaras, many people heard of the mystical powers possessed by him and thus crowds of people arrived to take his Duas.

He asked for some clothing of all those with such problems to be placed in front of him. He looked once at the clothing and then only removed a few and said, ‘Only these people are affected, there is nothing wrong with the rest of them.’ He then prayed with the clothes in front of him, and in a few days, all those with these problems were fully cured.

Whilst in Banaras, it was mentioned that there was a person who was affected by such a strong Jinn that he would run on the roofs of high buildings, late at night. His family was very worried and brought him to Huzoor Hujjatul Islam ﷺ, who made Dua for him.

The Jinn, which was affecting him immediately, made Tauba and left him, and the person was cured for good.

Unseen Wrath on a Deobandi Blasphemer

Hazrat Shaykh Abdul Ma’bood Jilaani Makki (Rahmatullah Alaih) states:

‘When I visited Bareilly Shareef, Aala Hazrat Azeem ul Barkat ﷺ was writing the eleventh stanza of his famous Naat ‘Wo Kamaal e Husne Huzoor he, ke Gumaan Naqs Jahaa Nahi’. As I am from the lineage of Ghaus e Azam ﷺ I took this to be a good sign for me.

During my stay in Bareilly Shareef, I became very close to Huzoor Hujjatul Islam ﷺ and I had to accept that he was undoubtedly a Saahib e Karaamat. The reason I am saying this, is because, I left Bareilly Shareef and went to Delhi after sometime.

In Delhi I had taken a place to stay, which was right next to where the deobandis were having one of their gatherings. I could thus hear their lectures from my room. During a lecture session, one of their Molvis stood up and said the following in his lecture, This Maulana Haamid Raza is not Haamid, but he is Jaabid (Dumb).

After saying this, all those present witnessed that, the said Molvi became dumb and could not speak anymore. A few moments after this, he fell to the ground and died an agonizing death. Those present at the gathering say that when he fell to the ground, he tried to say something but could not talk. He signalled for a pen and paper. Those in the gathering quickly brought him a pen and a paper, on which he wrote the following before dying, 'I repent for my disrespect towards Maulana Haamid Raza Khan.'

His Mureeds and Khulafa

Huzoor Hujjatul Islam's mureeds run into a lengthy list both in India and abroad. Hazrat had many mureeds in Jaipur, Udaipur, Jodhpur, Sultanpur, Bareilly and Kanpur. Hazrat also had many mureeds in other countries such as Pakistan and Zimbabwe. Amongst the names of his famous Students and Khulafa are the following:

1. Muhadith e Azam Allama Sardaar Ahmad

2. Huzoor Mujahid e Millat

3. Hazrat Maulana Shah Rifaaqat Husain

4. Hazrat Maulana Hashmat Ali Khan

5. Hazrat Maulana Ibrahim Raza Khan (Jilani Mian son of Hujjatul Islam)

6. Hazrat Maulana Hammaad Raza Khan (Son of Hujjatul Islam)

7. Hazrat Maulana Ahsaan Ali Saaheb

8. Hazrat Allama Abdul Mustafa Saaheb Azhari

9. Hazrat Maulana Mufti Taqadus Ali Khan Saaheb

10. Hazrat Maulana Inaayat Muhammad Khan

11. Hazrat Maulana Abdul Ghafoor Hazarwi

12. Hazrat Maulana Muhammad Sa'eed Shibli

13. Hazrat Maulana Wali ur Rahmaan Saaheb

14. Hazrat Maulana Hafiz Muhammad Mian Saahib Ashrafi

15. Hazrat Maulana Abul Khaleel Anis Aalam Saahib

16. Hazrat Maulana Qaari Fazle Karim Saahib

17. Hazrat Maulana Razi Ahmed Saahib

18. The famous poet Janaab Akhtarul Haamidi was also a disciple of Hujjatul Islam.

We will briefly discuss two well-known Khulafa Huzoor Hujjatul Islam ﷺ at the end of this book In'sha Allah.

Huzoor Hujjatul Islam's Children

Almighty Allah blessed Hujjatul Islam رضي الله عنه with two sons and four daughters. The names of his sons are:

1. Mufassir e Azam Hind Hazrat Ibrahim Raza Khan رضي الله عنه also known as Jilani Mian. He is the distinguished father of Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari.

2. Nu'mani Mian, Hazrat Maulana Muhammad Ham'mad Raza Khan رضي الله عنه

Wisaal

Hujjatul Islam ﷺ travelled from this world into the hereafter on the 17th of Jamadil Ulaa co-inciding with 23 May 1943 in the condition of Namaaz, in Tashahud position. The demise of Hujjatul Islam was a sore loss to the entire Sunni community. A loss that was felt throughout the world, as the bright shining sun of Aala Hazrat رضي الله عنه had come to set.

Janaazah

Hundreds of thousands of devotees and mureeds gathered for his Janaazah Salaah, which was performed, by his Khalifa Muhadith e Azam Pakistan, Allama Sardaar Ahmad رضي الله عنه.

Mazaar Shareef

His Mazaar Shareef is close to his blessed father Sayyiduna Aala Hazrat Imam Ahmed Raza Khan رضي الله عنه in Bareilly Shareef.

Every year during the Urs, thousands of devotees gather at his Mazaar to pay tribute, to a Faithful Servant of Allah, A True Devotee of the Beloved Rasool ﷺ and a great Aalim and Saint of the era.

May Almighty Allah bless us with his Fuyooz and Barakaat always. Aameen

Huzoor Muhadith e Azam Pakistan رضي الله عنه

He was amongst the most famous and most recognised students and mureeds of Huzoor Hujjatul Islam رضي الله عنه. Muhad'dith e Azam Pakistan Allama Sardaar Ahmed (rahmatullah alaih) was born in a village in Punjab in 1903 and was the son of Janaab Miraa(n) Bakhsh. He had completed his primary and secondary education at an English school and had passed matric.

When he was in the second year of his tertiary education, he met Hujjatul Islam رضي الله عنه during the Hizbul Ahnaaf Conference in Pakistan. Here he took a deep liking towards the great Saint, and later accompanied him to Bareilly Shareef and became his Mureed.

He studied with much sincerity and respect under the tutorship of his Shaykh e Kaamil, and completed his education upto the book Kaafia at Darul Uloom Manzar e Islam (Bareilly Shareef). He then went to Darul Uloom Mueeniyah in Ajmer Shareef where he studied the rest of his course under the watchful eye of Khalifa e Aala Hazrat, Hazrat Allama Sadrush Shariah رضي الله عنه.

In 1351 Hijri, he returned to Bareilly Shareef with Huzoor Sadrush Shariah رضي الله عنه where he completed his final examination and graduated with distinctions. In 1354 Hijri he debated against the notorious Molvi Manzoor Nu'mani and was blessed with success in this debate.

He taught for some time at Madrassah Manzar e Islam in Bareilly Shareef, until Ghausul Waqt Huzoor Mufti e Azam Hind رضي الله عنه, the younger son of Aala Hazrat رضي الله عنه invited him to take up the position of the Principal of

Madrassah Mazhar e Islam in 1356 Hijri. He remained in this position until the independence of Pakistan.

After independence, he went to Lyallpur in Pakistan where he established Darul Uloom Mazhar e Islam. Hundreds of students from the entire Indo-Pak Subcontinent enrolled at his Madrassah to gain knowledge. He passed away at 1.40am on the eve of 1st Sha'baan 1382 Hijri.

There were more than four hundred thousand people in his Janaazah Salaah which was performed by Allama Abdul Mustafa Azhari (rahmatullah alaih) who was the son of Sadrush Shariah رضي الله عنه and the brother of Muhadith e Kabeer Hazrat Allama Zia-ul-Mustafa Saahib.

Huzoor Mujahid e Millat ﷺ

His name is Maulana Shah Muhammad Habeeb ur Rahmaan. He was born during Subho Saadiq (True Dawn) on a Saturday, the 8th of Muharram 1322 in Dhaamnagar India. Hazrat Maulana Shah Abdul Manaan ﷺ gave him the name Habeeb ur Rahmaan. He is a direct descendant of Hazrat Sayyiduna Abbas ﷺ, the uncle of the Holy Prophet Muhammad ﷺ. His family had initially enrolled him at an English school, even though he had no enthusiasm for this. Hazrat was nine years old, when his father passed away. He thus divorced himself from secular education and commenced Islamic studies. He acquired his early education at home. He later enrolled at Madrassah Subhania in Ilahabad, and later at Jaamia Mueeniyah in Ajmer, where he acquired his knowledge under the distinguished tutorship of teachers like Sadrul Afaadil Allama Naeemudeen Muradabadi ﷺ, who was the Khalifa of Aala Hazrat ﷺ, and the commentator of the 'Kanz ul Imaan' by Aala Hazrat ﷺ.

After graduating, he taught for some time at Jamia Naeemia Muradabad, which was the Madrassah of Allama Naeemudeen Muradabadi ﷺ. He was later appointed as the Principal of Madrassah Subhania in 1934, where he taught Hadith, Tafseer and numeous other sciences. He was particularly well versed in the science of logistics and philosophy. He was an Allah fearing and pious personality. He kept fast from the age of nine, and was always in the remembrance of Allah. He was very kind, and gentle. He always cared for the downtrodden and the destitute. He used to travel India spreading the teachings of the Maslak e Ahle Sunnat in a very humble and beautiful way. Giving Muslims advice on the issues of Aqida and Deen was his most cherished action.

He founded a string of Institutes and organizations throughout India. He was blessed with deep political and social knowledge. He gained blessings from great scholars like Hazrat Ashrafi Mia, Qutb e Madinah and his Spiritual Master Huzoor Hujjatul Islam ﷺ. He was blessed with journeying for Hajj on many occasions. His first Hajj was in 1341 Hijri, second in 1955, third in 1959, forth in 1973, fifth in 1974, and in 1979, he was arrested by the Saudis and deprived of Hajj for not praying Salaah behind them. He was also blessed with the Ziyaarah of Baghdad Shareef twice.

He passed away at 5.45pm on a Friday, the 6th of Jamadil Ulaa 1401 Hijri co-inciding 13th March 1981 in Bombay. His Mazaar is in Orissa, India. The Names of a few of his famous Khulafa are as follows:

1. Hazrat Maulana Zahoor Hussaam

2. Hazrat Maulana Abdul Waheed Oriswi

3. Hazrat Maulana Abdur Rab Muradabadi

4. Hazrat Maulana Naeemullah Khan

5. Hazrat Maulana Sayyid Abbas Alawi Makki

6. Hazrat Maulana Mushtaq Ahmad Nizami (Author of Khoon ki Aansoo)